

PURIFICATION

The ultimate purification is to be released from false identification with creation and therefore freed from suffering and the cycle of rebirth.

Only the soul is eternal.

*All of nature is changing, illusionary and consists of 3 qualities – **the gunas**.*

The three gunas are **Sattva** (purity), **Rajas** (activity) and **Tamas** (darkness, destruction). Gunas are present in everything; humans, food, animate and inanimate objects.

“I will teach you further about true knowledge, ultimate knowledge, which all sages have mastered and gone to supreme perfection.

Relying on this, and attaining a state like mine, they neither are reborn when the world is created nor grieve when it is dissolved.

*Nature, for me, is a womb;
in nature I plant my seed,
and from this seed of mine bursts forth
the origin of all beings...*

*...The three gunas, born of nature-
Sattva, Rajas and Tamas-
bind to the mortal body
the deathless embodied Self.*

*Of these three, sattva, untainted,
luminous, free from sorrow,
binds by means of attachment
to knowledge and joy, Arjuna.*

*Rajas is marked by passion
born of craving and attachment;
it binds the embodied Self
to never-ending activity.*

*Tamas, ignorance born,
deludes all embodied beings;*

*it binds them Arjuna, by means of
dullness, indolence and sleep.*

*Sattva causes attachment
to joy, rajas to action,
and tamas, obscuring knowledge,
attaches beings to dullness.*

*Sattva prevails when it masters
rajas and tamas both;
rajas or tamas prevails
when it masters the other two.*

*When the light of knowledge shines forth
through all the gates of the body,
then it is apparent
that sattva is the ruling trait.*

*Greed and constant activity,
excessive projects, cravings,
restlessness; these arise
when rajas is the ruling trait.*

*Darkness, dullness, stagnation,
indolence, confusion, torpor,
inertia; these appear
when tamas is the ruling trait...*

*...The fruit of action well done
is sattvic and without a stain;
but the fruit of rajas is suffering,
and ignorance the fruit of tamas.*

*From sattva, knowledge is born;
from rajas, restlessness and greed;
dullness and confusion arise
from tamas and ignorance also.*

*Men of sattva go upward;
men of rajas remain
in between; men of tamas,
lowest of all, sink downward...*

*...Going beyond the three gunas
that arise from the body, freed
from the sorrows of birth, old age,
and death, he attains the Immortal...*

(...GOING BEYOND THE 3 GUNAS)

*...Whatever quality arises-
light, activity, delusion-
he neither dislikes its presence
nor desires it when it is not there.*

*He who is unattached,
who is not disturbed by the gunas,
who is firmly rooted and knows
that only the gunas are acting,*

*who is equally self-contained
in pain or pleasure, in happiness
or sorrow, who is content
with whatever happens, who sees*

*dirt, rocks, and gold as equal,
who is unperturbed amid praise
or blame of himself, indifferent
to honor and to disgrace,*

*serene in success and failure,
impartial to friend and foe,
unattached to action- that man
has gone beyond the three gunas.*

*He who faithfully serves me
with the yoga of devotion, going
beyond the three gunas, is ready
to attain the ultimate freedom.*

*For I am the foundation
of that birthless, imperishable freedom,
the basis of eternal duty
and of limitless, perfect joy. “*

Bhagavad Gita - A New Translation by Stephen Mitchell p157-162

All 3 gunas are at play in nature. Understanding the qualities of Sattva, Rajas and Tamas helps you to see which gunas are predominate in areas of your life. The path to enlightenment and freedom from suffering is first to increase Sattvic qualities and reduce Rajasic and Tamasic qualities.

From Sattvic state of light and wisdom, it is easier to see truth beyond the illusion of changing states of Nature. From here the path is to dissolve all attachment to joy and to align completely with the unchanging soul Self.

RAJAS *Activity, movement, wild, unpredictable, growth, busyness, heat*

It reflects in the world around you as loudness, activity, busyness, obsessions, energy, creativity, enthusiasm, over-consumerism, identification with intensity of media.

With more Tamas = destructive, with Sattva = Inspiring.

A desire to keep moving and doing is tied up with how you are seen and perceived.

In balance = flow, achievements, progress.

Out of balance = scattered, too many directions, obstacles in actions, struggle and survival. Energies dissipate and exhaust rather than transform and elevate.

QU *Do you make good use of your energy, how do you direct it, what is the driving intention behind it? Do you manage it or does it manage you?*

TO BALANCE avoid consuming rajasic foods like fried and spicy food and stimulants such as caffeine; become aware of intention behind your actions and infuse doing with BEing; take the middle path; simplicity, moderation and reflection are key words to bring in.

TAMAS *Atrophy, lethargy, dullness, stillness, decay, destruction.*

It reflects in the world around you in decay, stillness, entropy, inertia, laziness, depression, dullness. In your environment as mess, unfulfilled tasks, clutter, toxicity, identification with negative media.

Can lend stability, strength, steadiness when harmonious with other gunas.

Destruction can clear the way for new life and possibilities.

Recognition and acceptance = How can you shift heavy Tamas into Sattvic stillness – through Rajas!

QU *Do you get rewards or comforts for being tamasic, what is appealing? What have you been tolerating or avoiding?*

TO BALANCE avoid consuming tamasic foods that are ‘dead’ such as long life, processed or tinned products, meat or fish; bring in movement, variety and new ideas to spark inspiration, creativity and action.

SATTVA *Light, wisdom, beauty and harmony of nature in balance around you.*

Purification towards Sattva Cleanliness in environment, food, purity of thought, speech, action and information received.

Simplicity creates ease of purity on all levels – food, possessions, speech, tasks and practices.

The mind and body need to rest in simplicity, kindness and predictability. Regular physical, emotional and energetic cleansing through Self Care and spiritual practices.

Acting through joy of service rather than desire for gain.

QU *In which area might you focus to bring in more sattvic qualities? Food, environment, thoughts, speech, general lifestyle, practices?*

TO BALANCE eat Sattvic foods that are predominantly plant based fresh and simple, daily meditation and mindful movement practices, cultivating compassion and loving kindness towards self and others, gratitude.

CHALLENGE

Share a change you are committed to make in the BAB Mastery group:

- Let us know if the commitment is about reducing Tamas or Rajas, increasing Rajas (if it's from a tamasic quality) or increasing Sattva.
- What are you committing to?
- How will you go about it?
- When will you do it?
- How long for?